# Tahrik i jadid

Rabwah


Digitized by Khilafat Library Rabwah


## Shahadat 1360 April 1981


Alhaj Hon. M.S. Mustafa of Sierra Leone is having an audience with Hazrat Imam Jamaat Ahmadiyya, at Rabwah

الحاج آنریبل ایم ایس مصطفٰے صاحب حضرت امام جماعت احمدیہ
سے شرفِ ملاقات حاصل کر رہے ہیں۔

بسم الله الرحمن الرحيم

Monthly

# Tahrik-i-Jadid

Rabwah

Vol. XVII—No. 4

April, 1981

*Editor*
*NASEEM SAIFI*

Digitized by Khilafat Library Rabwah

***MALFOOZAT***

# CAUSE & EFFECT

It is true that in order to listen to Him (God) your own ears should be open. But if you stuff cotton wool in your ears, you will never be able to listen to Him. Or if you run away from the sun and the moon and hide yourself in the basement how can you have light there? The acquisition of everything is based on some laws and if someone abandons those laws and still wants to acquire those things he would never be able to do that. For example the eyes and the ear have been given some powers. If someone does not make use of those powers, (the eyes and the ears) would not produce any results. Likewise God has made the law that first and foremost man should clean up his heart and get away from his low passions; that would remove the dirt and it would be proved that God listens and He also talks. Those who have the understanding for these things, can see the attributes of God in this very world. He who does not see these attributes, only talks of them like a parrot.

**(Malfoozat Vol. VII, p. 450)**

*Printed at the Nusrat Art Press, Rabwah, and published by Abdul Latif Khan for Tahrik-i-Jadid, Anjuman Ahmadiyya Pakistan, Rabwah.*

KHUTBAS

# NEVER BE NEGLIGENT OF REMEMBRANCE OF GOD

## DO NOT IGNORE ANY COMMANDMENT MENTIONED IN THE HOLY QURAN

Digitized by Khilafat Library Rabwah

Hazrat Imam Jamaat Ahmadiyya recited verse 23 of the Sura Ar-Rad :

و الذين صبروا ابتغاء وجه
ربهم و اقاموا الصلوة وانفقوا
مما رزقنهم سراً و علانية و
يدرءون بألحسنة السئية اولئك
لهم عقبى الدار

and told the audience that one must not be negligent of the remembrance of God even for a single moment.

He further remarked that the verse draws our attention to the fact that Salat and supplication were of vital importance for the achievement of the pleasure of God. Five daily prayers help a man to be always in a mood of prayerfulness and they are like a pillar that supports the remembrance of God. Moreover, it indicates that the pleasure of God cannot be achieved through one's own power. One has to ask God for it and has to pray very fervently for attainment of this condition.

Huzur further said, "Another very important thing to which this verse of the Holy Quran

draws our attention is that we should not ignore even a single commandment of God. We should obey all the commandments. To indulge in long prostrations in the mosque, or to fast during the month of fasting, to go for pilgrimage, to pay the Zakat and to spend in the way of Allah—none of these things—even all of them put together—are enough. There are no less than seven hundred commandments in the Holy Quran. On the Day of Judgement, God is not going to question us about one or two commandments. He is going to question us about all the commandments mentioned in the Holy Quran."

Huzur also told the audience that this also is essential that the good deeds must be done at their appropriate times. He cited the example of reading the Holy Quran in a loud tone which migh disturb a sick person and said that this could not be counted as a good deed and it could not deserve any good reward from God ; rather it is sinful. He further remarked that to think that the whole of the beauty of the Holy Quran lies in just five to ten good things is very much erroneous.

The third thing that this verse tells us, Huzur said, is that God commands us to spend in His way from all that is best with us. Everything that we have should be used in perfect accordance with the commands of God—and to the extent that He says. The good deeds should be performed to win His pleasure and not to create disorder or cause confusion in the land.

While closing his sermon Huzur said, "This is a small verse but it is full of meanings and it can be said that it is the compendium of the teachings of the Holy Quran."

He prayed to God that all of us may act upon these teachings and win the pleasure of our Creator.

---

# WE SHOULD RELIEVE THE WORLD OF TROUBLES

Digitized by Khilafat Library Rabwah

---

## People have experienced great hardships

---

On the 6th of March Hazrat Imam Jamaat Ahmadiyya told the audience in his Friday Sermon delivered at the Masjid Aqsa, that God has said it at various places in the Holy Quran that the teachings of the Holy Quran must be acted upon to acquire the pleasure of God.

Huzur remarked that the teachings of Islam cover all the aspects of human life and one must always be vigilent not to leave out any of the commandments given by God. Not a single command of God should be ignored. For this, he said it was of utmost importance that one must have the knowledge of all the commandments, for, unless one knows them, how can one act upon them. This knowledge, Huzur remarked could be obtained through prayers to God.

Huzur cited some of the commandments of the Holy Quran and dilated on the fact that everybody who is quite healthy, physically and mentally, has the capacity to act on these commandments.

And where one cannot act on anyone of them, he said, Islam has concessions to relax the commandments. The major example was that of the prayer which could be offered by standing, sitting, lying down or even by gestures. Huzur also cited the example of the Fasts and the leave that God has granted to the sick and to the one who is on a journey.

Huzur dealt with this point at some length that if some one thinks that it is enough to act on just a few of the commandments, he is in the wrong.

In order to win the pleasure of God, he said, it is necessary to follow the path that has been chalked out by God Himself. He also exhorted the members of the Jamaat to be sympathetic towards their fellow—beings—to all the human-beings whoever they might be.

The world has experienced great difficulties by not acting upon the teachings of the Holy Quran It is for us, he said, that we shouid show the path to mankind and relieve of its hardships.

He laid stress on good example and said that we could bring the people to Islam more easily through our example than through our words.

At the end he prayed to God that He may enable all the Ahmadis to act the way that is most pleasing to Him.

---


Read Regularly

Monthly

Tahrik-i-Jadid

Rabwah


# PRAY TO GOD

## With the help of the Holy Quran

Digitized by Khilafat Library Rabwah

1 Guide us in the right path—the path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray. (1 : 6, 7).

2. Our Lord accept this from us; for, Thou art All-Hearing, All-Knowing. Our Lord, make us submissive to Thee and make of our offsprings a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning with compassion and Merciful. (2 : 128, 129)

3 Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire. (2 : 202)

4. O our Lord, pour forth steadfastness upon us and make our steps firm and help us against the disbelieving people. (2 : 251)

5. Our Lord, do not punish us if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our sins, and grant us forgiveness and have mercy on us, Thou art our Master; so help us Thou against the disbelieving people. (2 : 287)

6. Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself, surely Thou alone are

(*Continued on page 10*)

Digitized by Khilafat Library Rabwah

# Hearty Congratulations

God has blessed Mirza Umar Ahmad and Sahibzadi Amatul Kafi with twin baby boys. Mirza Umar Ahmad is the grandson of Hazrat Mirza Bashirud Din Mahmud Ahmad and son of Dr. Mirza Munawar Ahmad, Chief Medical Officer Fazli Omar Hospital, Rabwah Sahibzadi Amatul Kafi is the daughter of Major Saeed Ahmad and the grand daughter af Hazrat Mir Mohammad Ishaq Sahib (brother in-law of the Founder of the Ahmadiyya Jamaat).

The Staff of the Tahrik-i-Jadid offers hearty congratulations to the entire family of the Blessed Founder of Ahmadiyya Jamaat.

May Allah grant the babies healthy, long, pious lives and make them true servants of Islam. Amen.

---

# Seventh Annual Horse Race

The Seventh Annual Race started at Rabwah on the 13th of March. This event has been taking place for the past six years under the Khailun Lirrahman.

The event started after the Friday Prayer The opening was performed by Chaudhri Shahadat Mangat with the words "I seek refuge with Allah from the accursed satan. In the name of Allah the Beneficent the Merciful. Under the instructions of Hazrat Imam Jamaat Ahmadiyya I declare the Tournament under the auspices of Khailun Lir-Rahman, the seventh Horse Race event, open. I pray to God that He may make this tournament a success in every way. O God let it be so."

After this brief speech Chaudhri Shahadat Mangat led silent prayer.

The Tournament Committee was headed by Mr. M. Aslam Shad Mangla with Mr. Mufti M. Sadiq as the Secretary.

The events were judged by various teams comprising of Mr. Mufti M. Sadiq, Shahid Saadi and Mian Abdus Sami Noon and Dr. Mahmud Ahmad and Syed Nasir Abbas.

The events were commented upon by Mr. Ahmad Ali, a teacher of Govt. T. I. High School, Rabwah.

The breakdown of the teams of the horses was as follows :

14 from Rabwah, 7 from Jhang District, 3 from Attock, 13 from Faisal Abad District ; 4 from Sheikhupura District ; 7 from Gujrat District ; 69 from Sargodha District, and 13 from Gujranwala.

---

*Drop a note to*

*The Vakilut Tabshir*
*Tahrik-i-Jadid, Rabwah*

**For a copy of**
**OUR TEACHING**
**free of cost.**

**"Tasneef"**

# SOCIAL STRUCTURE OF ISLAM

*Gist of a lecture delivered by Sahibzada Mirza Mubarak Ahmad which has since been published in a book form.*

Digitized by Khilafat Library Rabwah

## Sympathy and brotherliness for human beings

Next, Sahibzada Mirza Mubarak Ahmad says that he would like to talk about sympathy and brotherliness for human beings.

It should be remembered that sympathy for human beings and brotherliness, are very closely related to each other. In the Holy Quran we find that God addressing the Holy Prophet sallallaho alaihi wa sallam, announced to the whole world—to all the people wherever they might be living and to whichever religion or area or race they might belong :

و ما ارسلنک الا رحمة للعلمین

We have sent you to the world as a Mercy (for everyone).

The person of the Holy Prophet sallallaho alaihi wa sallam was a perfect manifestation of the *Rahimiyyat* (Mercy) of God. He was a Mercy for his own people and he was a Mercy for those who opposed him. He was a Mercy for the times past and he was a Mercy for the time in which he lived as well as for all the times till the Day of Judgment. The whole posterity of Adam—whether they lived before the Holy Prophet was raised as a Prophet or they might be born in any age till the end of this world—are under his obligation. The Shariat and the Deen (religion) that was given to him for the world is the most perfect and the last (being the best) ; it is not for any specific period of time for any specific area of the world. His

Sahibzada Mirza Mubarak Ahmad

Mercy envelopes the whole world.

Let us have a look at his life for a few glimpses of his mercy for everyone.

As everybody knows the Holy Prophet, sallallaho alaihi wa sallam, was so greatly tortured in Mecca as were also his Companions, that only a stonehearted person can dare describe those events. During that period a certain Companion of his—Hazrat Khabbab by name—asked the Holy Prophet, sallallaho alaihi wa sallam to pray against the opponents. The Holy Prophet on hearing this became red-faced (that is, he disliked it very much). On another occasion some

of the Companions were talking to themselves and discussing the prayer of the Holy Prophet against his opponents. When the Holy Prophet came to know of it, he disliked it very much and he said, "I have been sent as a Mercy for the world and not as a curse."

The Quresh had besieged the Holy Prophet and his Companions in Sho'b Abi Talib for three years. There, they did not let a single foodgrain to be supplied to them. Later on, when because of their mischiefs, Mecca was struck with famine and the situation had so deteriorated that the people were compelled to eat bones and the carcass, Abu Sufiyan came to the Holy Prophet and asked him to pray for his people to be relieved of this calamity. The Holy Prophet instantaneously prayed for them and the Meccans were relieved of the famine.

During the battle of Uhad, the opponents hurled stones on him, shot arrows and attacked him with the sword so much so that his teeth were hurt and his forehead bled. The only shield that he used on this occasion was his prayer to the effect :

اللهم اهد قومی فانهم لا یعلمون

O my Lord, forgive them and guide them aright, for, they do not know what they are doing.

How beautiful are these words and how fervently did he call on God for the forgiveness of his opponents. The prayer contains the words 'my people'. Just think over these words. It is these words with which he implored God to help his opponents. His words

لا تعلمون

show that he is asking God to help them, for he is sure that their opposition is based on ignorance.

The Tribe of Daus lived in Yemen and Tufail Ibn Umar Dausi was the Chief of the Tribe He was one of the early converts to Islam. For a long time he continued inviting his people to join Islam but they persisted in their disbelief. Seeing his efforts a failure he asked the Holy Prophet to pray against them. When the others heard of it their hearts were filled with certainty that this Tribe would perish. But the Holy Prophet prayed in the words :

اللهم اهد دوساً و ائت بهم

Digitized by Khilafat Library Rabwah

O Allah ! Grant the people of Daus guidance and bring them to Islam.

When the opponents were defeated in the battle of Hunain and they were contained and besieged in the Castle of Taif, it was brought to the knowledge of the Holy Prophet that they were in great difficulty for lack of food and this hardship was telling upon the women and the children very much ; the Holy Prophet sallallaho alaihi wa sallam ordered to put an end to the siege.

When the people of Mecca refused to listen to the message of the Holy Prophet and decided that he should be troubled and tortured, he made up his mind to go to Taif so that he should deliver the message to the people of that locality. The people of Taif, instead of listening to him, mocked and jeered at him ; whenever he went to the bazar he was pelted with stones. So much so that his shoes would be smeared with blood. When he would sit down because he could stand no more, he would be made to stand up. When he would begin to move, the stones would be pelted again and he would be mocked at by clapping the hands. Hazrat Ayesha may God be pleased

with her, is reported to have said that he was asked if he was ever pain stricken more than the day of Uhad (the battle of Uhad). He said ; Ayesha, your people have put me to great pains. Having said this, he started describing what happened to him in Taif. During this narration he said : The Angel of the mountains came to me and said that he had been sent by God to ask me if I would like him to press all of them with these mountains and put an end to the people of Taif. I said, no, I would not like that to be done. I hope that God would bring out people from among the natives of Taif who would worship ONE God.

It were his prayers with great grief to see them on the right path because of which God had to say :

لعلك باخع نفسك الا يكونوا مؤمنين

and also :

فلعلك باخع نفسك على آثارهم ان لم يومنوا

Digitized by Khilafat Library Rabwah

بهذا الحديث اسفا

These two verses indicate the great sympathy that he had for the whole of mankind and also show how anxious he was to see the people reformed. He very much apprehended that his opponents may not cause the wrath of God to descend on them through their enmity towards him and he was so worried that God had to mention this fact in the Holy Quran.

The treatment of the people of the world towards the prophets is very strange. Whereas the prophets are all the time worried about them and praying to God that He may have mercy on them and avert any calamitous mishap, they (the opponents) engage themselves in their machinations to bring about their (of the prophets) ruin.

This cruel treatment of those who love them and do so without any wish or hope for reward is indeed an insult to humnity.

We meet an incident of the type that is mentioned above in the life of the Founder of the Ahmadiyya Jamaat, too. Hazrat Maulvi Abdul Karim who was a close companion of the Founder of the Jamaat and who lived in a portion of the residence of the Founder, says : "Once I saw the Founder of the Jamaat praying to God and I was surprised at what I heard. He was praying so fervently that even the listeners would find their hearts melted. It seemed as if he was in pain as a woman is at the time of delivery. What I heard him say was that God may protect the people against the attack of plague. He was also saying to God that O God if these people are annihilated who will worship You.

After this, Shahibzada Mirza Mubarak Ahmad quotes some passages from the books of the Founder of the Ahmadiyya Jamaat wherein he says that he would like to make it clear to all the people of the world, be they Muslims or Hindus or Arya Samajists, that he does not deem anyone of them as his enemy and that he loves all the people and the intensity of his love is in no way less than the love of a mother for her baby rather it is more than that.

---


# 1989

## IS THE YEAR OF

**Ahmadiyya Centenary Jubilee**

**Tahrik-i-Jadid**

# MEET YOUR FRIENDS, BUT HOW ?

## HERE ARE A FEW HINTS :

1. The Holy Prophet Mohammad Sallallaho alaihi wa sallam is reported to have said :

اذا لقی احدکم اخاہ فلیسلم علیہ

When anyone of you meets his brother (the brother, here, includes everybody) he should offer him greetings i.e. he should say Assalamo-Alaikum.

2. When you go to some body's house you should knock at the door and stand aside ; you should not stand in front of the door ; you should not peep in. Call on the inmates of the house in a low tone.

When you knock at the door by standing aside, you should say Assalamo Alaikum.

The Holy Quran tells us :

يا ايها الذين آمنوا لا تدخلوا بيوتاً غير

Digitized by Khilafat Library Rabwah

بيوتكم حتى تستانسوا و تسلموا على

اهلها ـ ذلكم خير لكم لعلكم تذكرون

فان لم تجدوا فيها احدا فلا تدخلوها

حتى يؤذن لكم و ان قيل لكم ارجعوا

فارجعوا هو ازكى لكم و الله بما تعلمون

عليم .

O ye who believe ! enter not houses other than your own until you have asked leave and saluted the inmates thereof. That is better for you, that you may be heedful.

And if you find no one therein do not enter them until you are given permission. And if it be said to you, 'Go back' then go back ; that is purer for you. And Allah knows well what you do.

3. You should knock firmly and wait for a while. If you are told to enter you should do so and if you are told to be back again, you should do so without grumbling, for, seeing anyone is not a right of yours, it is a privilege.

4. The practice of the Holy Prophet sallallaho alaihi wa sallam was that he would come out of the door to receive his guest and when he was to go back the Holy Prophet would accompany him to the door, to see him off.

5. While talking, one should not make un-necessary noises (some people continue drumming with their fingers or a spoon or a pen). Unconsciously they make the noice that is most disgusting.

6. You should not be unmindful of your dress. Simplicity does not mean unclean and tattered clothes or dishevelled hair. Keep your clothes clean and tidy and your looks fresh and bright.

The Holy Prophet is reported to have said to someone :

7. If you can give praises to an absent friend, do so with pleasure, do not make him a target of jeer nor pick holes in his character or behaviour.

8. Do not let anyone feel that he is low and you are high. Self respect must not be injured. Being high or low is not a matter of pride and it is also a transitory phase. The high can become low and the low can become high; why then to be proud of being high. Moreover, how high is he who thinks that he is high. The real and true highness belongs to God the Greatest.

Think over this subject and many more things will come to your mind which go to make a meeting of friends pleasant and more useful and beneficial.

---

*(Continued from page 4)*

the Bestower. (3 : 9)

7. Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire. (3 : 17)

8. Our Lord, Thou hast not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire. Our Lord, whomsoever Thou causest to enter the Fire, him hast Thou surely disgraced. And the wrongdoers shall have no helpers. Our Lord we have heard a Crier calling us unto faith, 'Believe ye in your Lord' and we have believed. Our Lord, forgive us, therefore, our errors and remove from us our evils, and in death number us with the righteous. Our Lord give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise. (3 : 192-195)

# THE LOVE AND THE AWE

I move and stop and move again
With steps that fail and falter
My love and awe pervade the mind
I mend my plans and alter

I feel a pull, I move to You
A check is there, I stand
I cannot reach the place You are
You come and hold my hand

But if I reach and meet You there
My shame will cover the face
I cannot hide my sinning soul
Which lacks a virtuous trace

Your dazzling light may make me blind
My sense of touch may leave
To stand with You, and face to face
Whoever can this perceive

But shame or what, I wish to say
I long and live for that
With feeble feet I try my best
My back, I know, You pat

You dip the light and let me see
How best to play my part
You let me put them at Your feet
My mind and soul and head and heart

My God and Lord, the love is there
My Lord and God, there's awe
You blend the two and let me feel
'Tis courage that I can draw

*Naseem Saifi*

---

**EXPORTERS**

**THE BOOKS ON ISLAM**

*Please write to:*

**The Oriental & Religious Publishing Corporation Ltd., RABWAH, Pakistan.**

*Digitized by Khilafat Library Rabwah*

# Pledge of Sacrifice

Digitized by Khilafat Library Rabwah

The Ahmadiyya Jamaat, Nigeria, held its 31st Annual Conference at Lagos on the 6th—8th of February, 1981. It was attended not only by the Ahmadiyya Jamaats in various parts of the country, it was also attended by the members of the Jamasts adjoining Nigeria. As usual it was a great occasion of spiritual experience and collective prayers.

Hazrat Imam Jamaat Ahmadiyya sent an inspiring message for this occasion. The message pointed out to the supremacy of Islam to be achieved in the 15th Century Hijra which has just begun. Huzur remarked that he was extremely glad to know that the Jamaat there was holding its Annual Gathering in the lawn of the new Mission House and he prayed that God may bless the occasion.

Huzur further said that this Conference, like the Jalsa Salana at the Headquarters, was the first Annual Gathering of the fifteenth century Hijra. He remarked that his spiritual eye could visualise that this century would be the period of the supremacy of Islam. During this Century Islam, through its beautiful teachings and its power of benevolence, would win the hearts of the people all over the world. This will testify the truth of the prophecy made by Holy Founder of the Ahmadiyya Movement which says ; "The Oneness of God will ultimately conquer. The days are approaching when the sun of the truth will rise from the West and the European countries will be able to know the true God. The people would enter Islam in large numbers and only such will be left behind as have their doors of the hearts closed and who love darkness instead of the light. Very soon all the dispensations will perish ; only Islam will survive. All the machinations will come to naught and only the heavenly dispensation of Islam will be left behind."

Huzur said. "This time of the supremacy of Islam is bound to come but all of us will have to make sacrifices. Let us make a pledge that we shall make all the sacrifices that are required of us during this fifteenth century and for the revolution that is taking place in favour of Islam ; we will make all these sacrifices with all the pleasures and we should pray to God that He may enable us to do so. Amen.

---

# Nigerian Ahmadis confer

As reported elsewhere, the Ahmadiyya Jamaat in Nigeria held their 31st Annual Conference on the 6th-8th of February 1981 at the Lawns of the Ahmadiyya Mission House being built at the new site.

This Conference was attended by the President of the Labour Congress and the Governor of the Ondo State. The Deputy High Commissioner for Sierra Leone in Nigeria sent a good will message to the Conference. In this message the Deputy Commissioner said that he very fervently prayed that God bless the efforts of the Ahmadiyya Jamaat in connection with the reformation of the Social structure and spreading of knowledge through their educational institutions. He also prayed for the blessings of God on the deliberations of the Conference.

Digitized by Khilafat Library Rabwah

# OPENING ADDRESS

## DELIVERED BY

## MAULVI A. WAHAB ADAM,

**Ameer (Head) & Missionary-in-Charge, Ahmadiyya Movement, Ghana**

*on the*

*55th National Annual Conference of the Movement,*
*Held at Saltpond, Central Region, from 8th to 10th Feb., 1981.*

Let us all give sincere thanks to Allah for enabling us to see the light of this day when the faithfuls in our thousands, have converged, once again, at Saltpond to take stock of our performance during the past year and chalk out plans for the future

May the Beneficent Allah continue to lead us on the path of expansion, progress and prosperity. Amen.

Though many are the National Annual Conferences that have been held in this country by the Movemen , the present conference is of particular significance, for, it marks both an end and a beginning of the 15th century of the Islamic era.

The importance of the 14th century of the Islamic era lies in the fact that finding man completely alienated from his Maker, evil and injustice perpetrated in the name of nationalism and civilization and religion mutilated and distorted beyond recognition, Allah had compassion on the world, and true to His promise, sent for the reformation of this Age, Hazrat Mirza Ghulam Ahmad, His Elect, who was at once a Warner and a Bearer of glad-tidings, to call man back to his Creator and unite mankind in equality, love and respect.

Like all true reform Movements the Ahmadiyya Movement had a humble beginning. Today, however, by Allah's grace, it had grown into a giant tree, whose roots are deep and firm and whose branches have spread all over the globe, providing spiritual solace to all and sundry, irrespective of race, colour or creed.

Here in Ghana, the Movement is proud to be associated not only with the efforts at moral and spiritual awakening but also the social progress of the country.

It is to the credit of the leaders and people of Ghana that in recognition of the contribution of religion in the development of the nation, and in pursuance of our ommitment to freedom of religion, they all rose as one Man to accord the spiritual personages who visited the country in the course of last year a befitting welcome.

Undoubtedly, the spiritual contenance of Hazrat Mirza Nasir Ahmad, Imam Jamaat Ahmadiyya, his charm-exposition of the teachings of Islam, his passionate call for all religions to unite on the principle of One God and One Humanity, his assurance of the final triumph of the forces of virtue over forces of evil and his fervent prayers for our country and our people—all these together have helped to enrich our concept of religion as an instrument of peace and not of violence ; as a force to unite humanity and not enslavement and as promotor of moral and spiritual up-

liftment and not of retrogression.

Digitized by Khilafat Library Rabwah

The materialistic tendencies of the peop'e of this country had become so strong and persistent that it needed an equally powerful and persistent spiritual crusade to counteract their ill effects and to us, that crusade began with the chain of visits to our country a few months ago by eminent world spiritual leaders.

It is imperative, therefore, that we consolidats the gains of the moral and spiritual renaissance by practically demonstrating to the world that Ghana is now better equipped and, therefore, ready not only to initiate moral and spiritual change in this country but also set example of moral and spiritual revival for the whole of Africa to follow as she did some years back, in the field of politics.

It will be recalled that in his New Year Radio and Television broadcast to the nation, the President, Dr. Hilla Limann, considered the moral problem sufficiently serious to warrant his appeal to religious organizations in the country to help regenerate moral and spiritual consciousness in Ghanaians to save us, I believe, from the preoccupation and obsession with power expressed by the pursuit of money It is not for nothing, therefore, that we have chosen "*Towards Moral Regeneration*" as the theme for this conference.

It is common knowledge that every aspect of our life is corrupt and cries for moral regeneration. The pity of it is the disease is so widespread that even the institutions which the ordinary man looks to for moral inspiration themselves woefully fall short of expectation.

It is not only depressing and frustrating but dangerous as well for the belief seems to gain currency everywhere in Ghana that honesty and probity are impediments to material progress and happiness and that it is only the simpleton who insists on leading an honest life!

The obvious result of such a deadly philosophy is selfishness, bribery and corruption, cheating, embezzlement, smuggling and hoarding, each of which evil is capable of paralysing and ruining a whole nation!

To save our country from the dangers of the spreading cult of materialism, therefore, there is need to highlight the importance and urgency of a moral revolution that will completely reverse the present trend, and totally transform our attitudes and actions in favour of honesty and uprightness.

To focus attention on the existence in this country of this problem and the need to fight and eliminate it, it is suggested that a moral emergency be declared in the country.

Thereafter, while religious leaders and other well-meaning citizens make a concerted effort to continue to identify the canker that has sapped the energy of our country, intellectually, morally and spiritually, the authorities should also, backed by enormous power that they wield, make a sincere effort to help eliminate the disease. once and for all, for the moral health of our country.

This fact needs to be emphasized because the problem is not that the causes of our moral degeneration have not been identified but that there has never been any serious attempt in the past to tackle the moral degeneracy problem with the vehemence and urgency that it deserves.

It must be said from the very onset that the problem does not lie with the name of the country but with the concepts, attitudes and behaviour of the people who

inhabit it.

How often has it not been said that a nation that aspires to greatness cannot afford contradictions in her concepts and practices?

How often has it not been said that so long as society worships and shields the corrupt man because of affluence rather than despise and expose him, honesty and probity will have neither meaning nor attraction for the ordinary man?

How often has it not been said that a country facing economic hardship cannot afford to be among the leading alcohol consuming nations of the world?

How often has it not been said that a country facing acute shortage of essential items cannot afford to dissipate her energy and meagre resources on expensive and endless funeral celebrations?

How often has it not been said that a country that demands hard work from its people cannot afford to encourage laziness, apathy and lethargy through gambling?

How often has it not been said that a people who aspire to intellectual emancipation cannot afford to blindly ape the wrong attitudes and inclinations of other nations rather than developing and enriching their own indigenous beneficent traits and values?

How often has it not been said that a nation that needs unity, peace and stability for development cannot afford such splinter groupings whose parochial interest over-ride the national interest?

How often has it not been said that the class structure in our society according to which those without a particular socio-economic status are denied justice is unfair?

How often has it not been said that for any meaningful development to take place, no contribution by individuals, groups or organization should be considered too small to be recognized, applauded and rewarded?

How often has it not been said that to forestall despair, despondency and defeatist attitudes, lamentation should give way to the inspiration of hope in the brightness of our future?

Digitized by Khilafat Library Rabwah

The matter is therefore urgent and deserves to be attended to with urgency for whatever problem this country faces, be it social, political, or economic, we can find solution to them only through moral regeneration

This moral regeneration should be seen to be in the fields and on the seas, in the offices and in the factories, in the classrooms and at the campuses, in the Chambers and at the courts, in the barracks and at the palaces, at the borders and at the ports, in the markets and in the shops, and last but not the least, in the mosques and in the churches.

I see in the traditional rulers decision that no alcoholic drinks should be served at funerals a very bold attempt to liberate the country from one of the non-beneficial traditional dictates of our land

The same boldness and moral courage will be required to take certain harsh decisions which alone can save our country from further deterioration.

I wonder if the time has not yet come for this ban on alcoholic drinks to be generalized to embrace all functions, celebrations and festivals in the country?

Has the time not yet come to do away with all forms of gambling so that with the lotto professor el-

eleminated and the time that both the expert and the worker waste on lotto calculations in offices and factories saved we can more purposefully put our elbow to the wheel of national re-construction ?

No-body has ever denied that nature has been very generous to Ghana. The nation abound in both natural and manpower resources.

If, therefore, we suffer, we suffer as a result of our own commissions and ommissions.

If the moral regeneration process I referred to a short while ago really gets underway, it will be seen that, by Allah's grace, only the sky will be the limit to the economic, social and moral progress that Ghana as a nation can make. *Inshallah*.

Only cynics would dispute the fact that by Allah's grace, despite our human failings, Ghana has made a big success of the democratic practice she embarked upon a year or so ago.

Those who day-dreamed that Ghana cannot survive even the first year of democratic rule have been rudely shaken.

We should be failing in our duty therefore if we did not congratulate the Limann Administration for having so far exhibited the virtues of tolerance and understanding and for ensuring not only freedom of speech and religion but also peace and stability in the country thereby turning our fears into hope.

As observed earlier, nothing can stand between Ghana and prosperity if all Ghanaians join hands, irrespective of political differences, religious inclinations, tribal affiliations or professional bias, and discharge the moral obligation that we owe to ourselves, our fellow men and the nation by rejecting and discarding the deadly materialistic philosophy I referred to a short while ago and encourage only that which promotes unity, peace, fair-play and happiness for all.

If the 14th century was a century of the revival of religion, the 15th century has much more to offer mankind.

On the basis of divine revelation, we have no doubt at all whatsoever in our minds, that the century that we have just been ushered in will be a grand century of the manifestation of the limitless powers of the Master of the Universe.

This will include the tremendous spectacle of the fact that those nations that are today considered small and weak shall be made great and strong and that the values and spiritual verities which are today openly scorned will not only be the unquestioned fundamental verities of the world but also the guiding principles for the day-to day conduct of nations, great and small. *Inshallah*.

Then there will be One God and One Humanity.

It is our sincere prayer that Allah may, out of His grace, enable us, the members of the Ahmadiyya Community, and our succeediug generations, to play our part well in bringing about this whole-some change in the affairs of the world. May Allah, out of His infinite grace, accept our constant and tearful prayers and grant our country, unity, peace progress and prosperity. *Amen*.

May Allah afford every participant in this conference all the favours and blessings prayed for by Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi, the Founder of the Ahmadiyya Movement.

Let us now raise up our hands and pray.

Digitized by Khilafat Library Rabwah

# Messages

## To the 31st Annual Conference of the Sierra Leone Ahmadiyya Muslim Mission Convening in Bo from the 6th to the 8th February, 1981.

As you meet for this all important event which is a further milestone in your Movement's achievement, let me wish you successful deliberations.

I believe that this Conference is a demonstration of the positive role your Movement has played towards the development of Rliegion in this country.

I do hope that your deliberations would help in mapping out strateg ies through which the Movement would continue to fulfil its objectives for the common good of not only its members but of all Sierra Leoneans.

I wish you every success in your deliberations.

*Siaka Stevens*

President
Republic of Sierra Leone

---

## A Goodwill Message sent to the 31st Annual Conference of Ahmadiyya Muslim Mission in Lagos on 26th December, 1980

Digitized by Khilafat Library Rabwah

Mr. Chairman,
Learned Scholars,
Distinguished Ladies and Gentlemen,

It is my pleasure to send to you this Goodwill Message on the auspicious occasion of the 31st Annual Conference of The Ahmadiyya Muslim Mission taking place in Lagos.

I am well aware of the immense contribution of the Ahmadiyya Muslim Mission to the social and educationol development of this country. It is my sincere wish and hope that you will continuously strive to improve on these laudable achievements for the benefit of mankind and the Eternal Glory of God.

On an occasion as this, it is proper to reflect on the purpose and the role of religion in our society. It is an embodiment of the belief in, recognition of a Higher Unseen Controlling Power or powers, with the Emotion and morality connected therewith. Viewed from this perspective therefore, we should acknowledge the fact that religion plays a significant role in the lives of people and Nations.

Religion possesses dynamic forces which if well channelled, can contribute a great deal in uplifting the Moral stadard of our people, It is a great Agent of unity, peace, concord and harmony, which we are all striving to achieve. Since the basic tenets of Islam emphasise love and brotherhood, I will enjoin

you at all time to place premium on those attributes which will foster these basic demands of Islam and build a strong virile Nation. You should always endeavour to appreciate the divergence in religious beliefs of our complex and heterogeneous society. Towards achieving this aim you should eschew religious chauvinism and bigotry which may endanger the corporate existence of our society. Rather you should use Religion, indeed Islam to promote National integration and harmonious co-existence.

Once again, I wish you a successful deliberation.

---

## Goodwill Message on the Occasion of 31st Annual Ahmadiyya Conference, Lagos

I have the greatest honour on behalf of my family and the entire members of staff of the Sierra Leone High Commission in Lagos to send you warmest greetings and heartiest congratulations on the occasion of the 31st Annual Ahmadiyya Conference presently taking place in Lagos, Nigeria.

I pray that your continued efforts and dedication towards the reformation of society and the spreading of knowledge world-wide will continue unabated.

May Allah richly bless you all. Finally, I commend you to God's love, care and divine protection.

Yours in Islam

Mohamed Kemoh Fadika
Deputy High Commissioner
Sierra Leone High Commission
Lagos

# STAFF NEWS

Mr. and Mrs. Masood Ahmad Jehlumi have been blessed with a baby girl. May God bless the baby for the parents and make her a righteous and pious servant of Islam.

Qudsiyya is the name given to the baby by Hazrat Imam Ahmadiyya.

Mohammad Zaheer, son of Maulana M. S. Shahid, has not been keeping good health for quite some time. He had to be admitted to the Hospital for the second time. Friends are requested to pray for his speedy recovery.

Captain Shahid Ahmad Sa'di and Mr. Omar Daraz Gondal, both of them sons-in-law of Mian Mohammad Ibrahim, Ahmadiyya Missionary in the United States, have been blessed with baby girls.

Mr. Zafar Iqbal Saifi son of Naseem Saifi has been blesed with a son (fourth child). The baby has been named Usman Iqbal Saifi.

---

# Examination Results

**Did you sit for an examination ?**
**Has the result come out ?**

*Digitized by Khilafat Library Rabwah*

**Have you informed Hazrat Imam Jamaat Ahmadiyya of your result ?**

**Whatever the result, you have to inform him. That will help you and that will help the Community.**

Digitized by Khilafat Library Rabwah

# SO SAID

## The Founder of the Ahmadiyya Movement

### They like Seclusion

It is very true that it is a sort of compulsion for the prophets, peace be on them. They want to worship God in the closed rooms and this is what gives them pleasure. They do not like anyone to know anything about them. But God pulls them out of the closed rooms and bestows on them a sort of attraction and consequently thousands of people come to them. If this type of people are a fraud then why do they flourish. The Pirs and Gaddi Nashin (the worldly religious leaders) like the people to come to them and become their followers. On the other hand those who are commissioned by God do not like to be known to the people. Of course they do not like that the world may recognise their Creator and have a strong relation with Him. They know in themselves that they are nothing at all (they do not attach any importance to themselves).

It is this type of people whom God likes, for, unless a man is sincere he cannot do anything. The Hypocrites think of themselves instead of God; what can such people do? That is why God likes the sincere people who do not run after the comforts and luxuries of this world.

Hypocricy is a great dirt which ruins the man. I think that a hypocrite is more unfortunate than the Pharaoh. Such people do not like the grandeur and all-powerfulness of God, they want the people to believe that it is they themselves who have these qualities. But he whom God likes, hates these ideas. They try all they can and establish the belief in the grandeur and all-powerfulness of God. They try to remain in a position that the world may not recognise them but the world cannot leave them for they come to the world for the betterment of the people.

(Malfoozat Vol. VII, p-10)

---

### Befriend the Eternal

A certain book makes mention of a wonderful thing. It says: A man was going about on a road and he was crying. A Wali met him and asked him as to why he was crying "My friend has passed away," he said. On hearing this the Wali said, "Why did you befriend someone who was to pass away."

This world is a place of wonderful difficulties. If one hasn't got a wife and children, he is sad about it and if he has, then, he has quite a difficult situation to handle, for, he has to arrange for the fulfilment of their needs. Some unwise people get themselves involved in strange type of difficulties and thus they deviate from the right path to provide for them and that pushes them into more difficulties. A Faqir (religious mandicant) who had no clothes on his body except a small loin cloth, was going on a road in a very ecstatic mood. A rider (who was riding a horse) asked him as to what made him so happy. He said: Do you think the person whose needs are

fulfilled in totality should not feel happy? The rider asked: how have your needs been fullfilled. The Faqir said, "when you have abandoned all your needs, it is as good as if they have been fulfilled"

It is very true. A man can attain to happiness in two ways. Either his needs should really be fulfilled or he should have abandoned his needs; the easier way is to abandon on's needs. The fact is that the life of everybody is bitter, except the life of the person who is not engrossed in the affairs of this world That is the reason why at times even the kings have, because of bitterness and failures, committed suicide.

(Malfoozat Vol VII, p-22)

---

# Handing over to God

Baiat really means that one has handed over one's life to God; in other words it can be said that this day have we sold our life to God.

It is not true that the person who walks on the path of God will ultimately be the loser. A Truthful person can never sustain loss. Loss is the lot of those who are liars. He who breaks the covenant and the pledge that he has made with God, for the sake of the worldly gain and he who does so because he apprehends the worldly people, should not loose sight of the fact that no Officer, not even a king, will be able to help him when he is to breathe his last. He has to go to the King of the kings who will question him as to why he did not have regard for Him.

It is, therefore, necessary that every believer should believe in the God Who is the King of the Heavens and the earth; he should believe in Him and offer true repentance. Of course it is not easy to do so; It is only God who can turn the heart for this change and therefore it is necessary to pray to Him. He who moves towards Him with all the sincerity at his command is granted extraordinary great powers. The believer's heart attracts the people and the people are by themselves drawn towards him.

(Malfoozat Vol. VII, p-29)

---

# Pride does not Pay

The desire to make a show (and thus gain popularity or superiority) is like a rat which secretely eats up good deeds. God the Almighty is very generous but one has to be humble to come nearer to Him. The more a man is self conceited and takes himself to be a big man-whether because of his knowledge, position, wealth, family connections, or the like of them—the more he will be left behind That is why some writers have said it in their books that there have been very few Walis from among the Sadat (the descendants of the Holy Prophet through Imam Hussain—they call themselves Sayyed—in some countries they are known as Sharif). It is because they begin to take pride in their lineage. When after the early period of Islam, these people began to indulge in pride for their family connections, they were left behind.

Digitized by Khilafat Library Rabwah

This kind of "Veils" become a cause of deprivation for the people. There are very few who can get rid of them. Riches also form a veil. If a poor person greets a rich man, he (the rich man) does not answer

him because he thinks he is big and that poor fellow does not come upto the standard where his greeting should be accepted. That is why the Hadees says that the poor people will en er the paradise five hundred years earlier than others. We do not know what this Hadees actually means but we do believe that it is correct. The poor are actually purified by their destiny (i e. the kind of circumstances through which they have to pass are such that they always tend to do good deeds).

(Malfoozat Vol. VII, p-113)

---

# Water the seed

As for prayer (supplication) one should always try to find out whether he is inclined to be asking for worldly things or spiritual ones. That is, whether he is always praying to God for comforts and luxuries or he is praying that he may be enabled to serve religion. If he finds that all his thoughts are centered round the worldly things, and that his target is not spiritual affairs, he better cry for this disappointing situation. Very often it has been observed that the people gird up their loins and perform so-called religious exercises for the acquisition of the worldly things. They supplicate for the achievement of this purpose. But eventually they are stricken with various diseases ; some of them even run mad. Had they done all this for religion, they would have in no case been wasted by God.

The word and the action can be likened to a grain. If someone is given a grain and he puts it off and does not use it, it will be eaten up by the worms. Likewise if somebody just utters the words but does not act upon them his words will also not remain in tact. That being the case, one should hasten towards actions (i.e. it should not be considered enough that one has believed; belief must be put into action and one should perform good deeds).

(Malfoozat Vol VII, p-117)

---

# Unification of Mankind

The will of God is that all the people should become like one person. This is what is called the Unity of the people, i.e. many people coming together, to be taken as one person. Religion, too, aims at the same thing : the people should be linked together like the beads of a rosary. The congregational prayers are also aimed at this very unity of the people ; all the people praying together should be like one person. The reason why people are asked to line up (while praying) close to one another is that it helps spiritual light to pass from one to another and those who have less of it are strengthened. The aim of Haj is also the same. The starting point of this unity of the people is the five congregational prayers in the mosque of one's own quarters. This helps the people to exchange the ideas of high morals and imbibe something from one another. The spiritual light of all of them removes the weakness wherever it may be found. It also helps the people to know one another better and this knowing one another adds to the mutual love. This mutual love is really the basis of the unity of the people.

Digitized by Khilafat Library Rabwah

The enemy whom you know well is better than the friend whom you do not know so well, for, if you go to a foreign country, this acquaintance with one another turns into friendship, the reason being that once you have got away from the land of grudge—and this grudge is always a

transitory thing—it is the acquaintance that is left with you and the grudge vanishes.

(Malfoozat Vol. VII, p-129)

---

# God's Support

I should like to say that the opponents who oppose me and reject me, if they had prayed to God and asked Him to reveal to them the truth about me, their eyes would have been opened. But it is a pity that in opposition they have gone to the extreme ; they have not pondered over my claim ; they have not read my books and they have not listened to me with an unpreoccupied mind. They call me Dajjal and Muftari (one who fabricates and tells lies) but they do not give consideration to the fact that the Dajjal and Muftari cannot achieve success like the one I have achieved.

You should keep it in mind that had this Dispensation been planned by a human being it would have come to naught since long, for, great efforts have been made by the opponents, and if this Dispensation had been against the will of God, He also would have been its enemy. How is it that instead of being undone it is flourishing. The reason for it is no other than that this Dispensation is from God and not a machination of the human beings. You know that it is not just today that I have put up my claim ; I have been claiming to be a receipient of the revelation of God for the past twenty-four years and I have been saying all along that I have been commissioned by God.

(Malfoozat Vol. VII, p-163)

---

# Importance of Youth

There is no doubt about it that the period of life which is known as Youth has been set aside by low passions as a useless period of time ; But the fact is that if there really is any period of life which is useful, it is this period. Hazrat Yusuf, alaihissalam, is made to say in the Holy Quran :

و ما ابری نفسی ان النفس لا مارة بالسوء الا ما رحم ربی

Digitized by Khilafat Library Rabwah

i.e. I do not claim infallibility for myself, for, the self (with low passions) pulls towards evil and only such a person can be secure against this kind of pull towards the evils as is recipient of the Mercy of God. This shows that in order to safeguard against the evils of this period of life, mere personal struggle is not sufficient ; prayers are very essential to achieve this objective. The piety that a person wants to have through his own efforts cannot be of much value unless it is coupled with the grace of God and Mercy from Him. This is the way of pure piety and real Taqwa. Is it not true that there are many garments which are altogether white but inspite of this fact they might be unclean. The superficial Taqwa and purity can be likened to that. But of course in order to attain to this Taqwa and purity, it is necessary to make every sort of effort in youth when one is strong enough and has enough of zeal and vigour and ambition too, to achieve it. To strive in youth is the work of a wise man—and God has endowed man with wisdom for this very purpose.

(Malfoozat Vol. VII, p-258)

---

# This World or that?

Let everybody look into his life and find out whether he cares more for (and worries about) the religious affairs or the worldly affairs If someone is always thinking of the worldly affairs, he should be apprehensive of the results, for, the word of God indicates that even the prayer of such a person is not acceptable to Him.

I very much wish that people could understand that he who cares for and worries about the religious aspect of his life finds that God has taken charge of his worldly affairs. I have never heard, nor have I come across a book bearing a witness to this fact that any of the prophets died of hunger or that his offsprings went about begging. Of course the worldly kings and wealthy people have been known to pass through such straitened circumstances and their offsprings have begged from door to door.

This has been the constant practice of God that never a true believer is made to change his comfortable bed for a dusty and hot place to sit on, nor his children have ever been made to see bad days of their life. Could the people believe in these things and have a true and pure trust in God, they would be protected against the spiritual suicide and heart burning.

(Malfoozat Vol. VII p-392)

---

# Faithfulness to God

Real and true relationship with God comes into effect only when a man proves himself to be perfectly faithful and sincere. He who is not sincere may cry as much as he likes and shed tears to the filling of a pond, he would not have any value in the sight of God That is why what is very necessary is that your relation with God should be based on perfect faithfulness.

Man's condition is very strange. If he finds a snake somewhere, he is very much frightened. If he feels that there is a snake in the room he fears to enter the room. But he sees thousands of people dying and yet he is not admonished by this fact. If he could take the fact of death as his preacher, he would find it enough to reform him.

He who likes to advance in the love of God should try to have true knowledge about Him. But he can never obtain this knowledge unless he keeps the company of a Truthful person and witnesses ever-fresh manifestations of God.

(Malfoozat Vol VII, p-401)

---

# Religion produces prosperity

Digitized by Khilafat Library Rabwah

The most important factor which produces real prosperity and comfort is religion. So far as the worldly life is concerned it has to pass away some how or other, i.e,, be it comfort or sorrow, both the conditions are transitory. Religion is such a thing that if a man acts upon it he can win the pleasure of God. But this fact should never be lost sight of that nobody can win the pleasure of God nor one can reach Him without walking on the straight path, and that can be done by knowing and understandining the attributes of God and by doing only such things as are in full conformity with His will. That being the case it is of vital

importance that perference be given to religion over the worldly affairs, it is not difficult to do so. If a man can get himself beheaded for a paltry amount, how can it be difficult for him to do things that would please God, but of eourse, determination is required for it. Why is a man deprived of the true religion? The main reason is his strong link with his tribe, family and friends whom he does not like to leave. That being the case it simply is not possible that the door of salvation may open for him. It is an act of unmanliness and weakness. As for those who are strong—martyrs and manly men—it is not difficult for them to break away from these links and to move forward towards God.

Some people who are of weak nature think that God may be worshipped any way a man can—be it in accordance with the teachings of one religion or the other. But they do not know that there is no religion at this time except Islam which is free from errors related to belief or actions The True God—and the Living God—who can provide real comfort and Light, if we turn to Him—is not to be found anywhere except in Islam. It is this God whose relationship secures a man against the life of sinfulness. This God is to be met with in Islam and nowhere else. This is first step on the ladder to the spiritual advancement. If one makes it available, then he becomes for God and God become for him.

(Malfoozat Vol. VII, p-421).

---

# Attributes—Features of God

Just as man has some features and he is recognised through them so also there are some attributes of God It is not possible that all that the different religions say about God (and they differ greatly) may be correct. The attributes of God as presented by the Christians, the Hindus and the Chinese are very different from one another. Who of the wise people, then, can say that all of them are correct.

Digitized by Khilafat Library Rabwah

Moreover the Truth itself has some blessings. It must be found out as to belief in what type of God can bestow these blessings and what religion is there that offers them. A man uses a prescription, if that prescription has some good that can be derived from it, within few days one would find effectiveness of the prescription. But if this prescription is no good at all, one may use it the whole of his life, he will not benefit from it. This is the touchstone which can differentiate Islam from other religions and prove it to be true. I tell you the truth that Islam is the religion which does not only mention the old stories (of spiritual achievements) nor it feeds the people with the promises of the future. Its fruits and its blessings can be had in all the Ages—and it is in this very world that a true Muslim begins to enjoy its fruits.

(Malfoozat Vol. VII, p-424)

---

# Knowledge and Understanding

It should be remembered that to fear something or to be inclined towards it, depends on the knowledge that a man has about it. If for example somebody knows that there is a snake in a particular hole, he would never put his hand in it; he

will not even enter the house at night where he apprehends that a snake is going about. On the other hand if he knows that there is a treasure hidden there he will be pulled towards it.

If in the darkness he takes an animal to be a goat, he will keep standing by it. But as soon as it comes to his mind that it is a lion, he will not be able to stand there. All this shows that the love and the fear are the outcome of our knowledge and understanding. Everybody knows that nobody can take poison knowingly. The arsenic, even if it is mixed with honey will not be taken by anyone, for, people know that it kills. Likewise sin is also a poison which kills the soul of the man. The question, then, arises that if a man has strong faith in God, why is he so bold to commit sin. Had he known that there was somebody to question him about his actions, he would not be bold in committing sins. This boldness is the outcome of his lack of knowledge and understauding.

In short the main difference between Islam and other religions is that Islam grants perfect understanding which puts the life of sin to an end and bestows another life which is the life of Paradise.

Malfoozat Vol. VII, p-442)

---

## Immunity from sin

If a man repents for the sin that he has committed and asks for God's forgiveness with a sincere heart, he is pardoned. The Holy Prophet used to say Astaghfirullah seventy times ; though pardon could be had by saying it only once. This proves that Istighfar actually means that it is asking God to keep negligence and the power to commit sin, suppressed and that He may not permit the sin to be committed or any negligence to be prepetrated.

فلا تزكوا انفسكم

Digitized by Khilafat Library Rabwah

Do not proclaim yourself to have been purified.

also proves the same fact. It tell us to understand that it does not lie in our power to keep ourselves immune from sin or to purify ourselves ; that is the work of God. Every Light and Power comes from the heavens. (Malfoozat Vol. VI, p-4)

---

## Sins of Polytheism

The committing of sins is like smoking ; you do not find it difficult to abandon it But so far as *shirk* (believing in more than one God) is concerned, it is like the habit of taking opium. If one falls into the habit of taking opium it is difficult, rather impossible, to leave this habit.

Some people might think that if they will devote themselves for sake of God they will be ruined ; this is a Satanic whim (idea). In fact to be "ruined" in the way of God is the real establishment of life. To die for the sake of God is to gain life.

Don't you see that there is a large number of instances to show that those who sacrified their lives for the sake of God obtained an eternal life and every particle of sand provides a conclusive proof of this fact. Look at Hazrat Abu Bakr, raziyallaho anho (may God be pleased with him). He "ruined" himself most, in the way of God. And he it was who was given more than anybody else. The History of Islam has it on record that he became the first Successor of the Holy Prophet, sallallaho alaihi wa sallam.

(Malfoozat Vol VI, p-19)